



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

be in a heathen assembly when such discussions go on. This war system reminds me of Moore's lines :

" 'Poor race of man,' said the pitying spirit,
'Dearly ye pay for your primal fall,
Some flowers of Eden ye still inherit,
But the trail of the serpent is over them all.' "

Such a state of things is simply heartrending ; it is horrible ; and if I believed that it was intended it should continue, I should think the world is a great failure. But if we allow it to continue it will be entirely our own fault. All honor, therefore, to those who promote such societies as this one, for they are on the right tack. The efforts of this Society have not been unsuccessful, as the Report shows, for even now there are some rifts in the clouds. Fortunately we have kept at peace during the last few years, a fact which on the face of it somewhat militates against some of the opinions which I have always held, namely, that great armies are the proximate cause of war. But I believe I am right still ; though I must admit that the armies of Europe have swelled to such large numbers that they by their very size seem to hold each other in check ; for each nation is too terrified to begin. And everybody must be terrified who knows how complete and terrible the instruments of destruction are ; so destructive indeed that in the event of war vast multitudes of mankind would be swept out of existence in a few days. A fresh European conflict would be (and it will be admitted by all) a most awful thing. Happily there are no signs or threats at present of any such occurrence.

Mr. Gladstone is of opinion that the people are peaceably inclined, but are led into war by the upper classes, by the newspapers, and by the people who make a great noise, having none of the responsibilities incurred by war.

The people, he thinks, if let alone, would be for peace, at any rate we can do much to educate their tendencies in that direction ; we can show them day by day without cessation the immeasurable and unutterable folly of this war system. This is the duty of each one of us. I am afraid we cannot trust it to the clergy ; they have, perhaps, done their best, but bad is their best. I do not think they go quite the right way about it ; on Sunday, say, they read the lesson about beating swords into ploughshares, and spears into pruning hooks, and on the next day bless the colors of a regiment, or christen one of those slaughter ships which is going to carry devastation throughout the world. If I have little hope of the clergy, I have still less hope of the so-called upper classes. The upper classes are the idle classes, and the idle classes are the dangerous classes. Having nothing else to do they are delighted to put on a red coat and get some one to blow a trumpet before them, with a result that they are looked at by all the nursery maids. That is what they like. I have also but little hope of what are called orthodox statesmen. They are good in their way, but worse, from our point of view, than the clergy. I was much struck with that expression of Signor Bonghi—"The absurd position into which statesmen and politicians have brought us." Their opinion seems to be that the best way to maintain peace is to keep up vast armaments. But do not blame them ; everything acts according to its kind. The only way to get good out of statesmen is to set the democracy upon them.

Not by physical, but by moral, force, do the people progress and gain their victories.—*Hon. J. R. Murphy.*

VON MOLTKE'S CIGAR.

FROM "WAR AS IT IS."

Do you recollect the anecdote Bismark's own friends attribute to the great and admired chancellor? He was anxious about the issue of the battle of Königgrätz, which he witnessed, of course, at a prudent distance. Looking searchingly at Moltke he felt himself tolerably satisfied, for the general was with great repose smoking the remains of a cigar ; and when Bismark offered him another from his own case, with the air of a confident commander, he deliberately chose the best. So Bismark felt quite reassured.

When I fancy to myself these two gentlemen with the cigar-case, so peaceful over the heart churning battle before them (as perhaps one would hardly be if one had a good dog down there in the fray), I imagine at the same time my son amid the butchery, no matter on which side, and my wrath boils up within me, and I want to appeal to my fellow-countrymen, yes, and if I could, to all the thoughtful people in the world, with the question : Have we nothing else to do but to smoke tobacco and look on?

Fancy, if at this moment a conveyance with five or six people were overturned outside, and the horses were trampling upon the bleeding, shrieking heap ; who would or could busy himself choosing the best tobacco to smoke the more comfortably? But at Sadowa (Königgrätz) 30,000 men lay spread over the neighborhood, killed or piteously mutilated.

A man who was present at that fight thus describes it : "In my ear sounded continually the thundering roar of thousands of guns, mingling with the cries from thousands of human throats. I heard the groans of the wounded, the rattle of the dying ; desperate shrieks of thousands of victims, sunk to the last depths of undeserved misery. I saw in all directions staring eyes, wide open, livid, convulsed, twisted mouths, chests pierced through, smashed skulls, quivering limbs, heaps of corpses, streams of blood. * * * I wept with despair, and cursed the man who could commit such an unpardonable crime as to foment a war between two nations."

It was in the face of all this that Moltke chose the daintiest cigar from Bismark's case.

We are indebted to *Concord* for the following fragment of a speech made by Lord Dufferin recently at the Annual Banquet of the British Chamber of Commerce, Paris.

LORD DUFFERIN ON AMBASSADORS AS PEACE-PRESERVERS.

"In former times the functions of an Embassy were supposed to be exclusively political, and such matters as trade and commerce were hardly considered worthy of the attention of the sharp young gentlemen who formed our diplomatic corps. But things have altered since those days. A very proper prominence is now given at the examinations of the diplomatic service to political and economical subjects. Every year the first secretaries of all the Embassies are required to produce an elaborate commercial report, a duty which, as far as I have observed, they discharge with equal zeal and intelligence. Almost

every week our attention is called by the Foreign Office to interests connected with the trade and commerce of Great Britain, and at all events in this capital our staff has been augmented by the appointment of a commercial secretary, *ad hoc*, whose eminent ability and whose large experience places our Embassy in an exceptionally favorable position for discharging that portion of its duties. Well, ladies and gentlemen, this seems to me entirely as it should be.

THE CHIEF FUNCTION OF AN AMBASSADOR IS THE MAINTENANCE AND PRESERVATION OF PEACE, and peace not only between his own country and the country to which he is accredited, but as far as in him lies, and as far as his influence may extend, peace among the Continental powers of Europe; for, gentlemen, war is a universal misfortune. When it breaks out in one place we never know how far the conflagration may spread, and Talleyrand never uttered a more creditable sentiment than when he said: "Après tout il faut être bon Européen." I remember once witnessing one of the most splendid military spectacles which a lover of warlike display could desire to see. I was standing upon a grassy mount overlooking a beautiful, sunlit plain; beneath were assembled 60,000 Russian troops with their glittering battalions manœuvring with mathematical precision below us. Such a spectacle, such an exhibition of the pride and pomp of war made one's heart beat and one's cheek flush with pleasure, and it was almost with a sigh of compunction that I observed to the master of these legions that, at all events, as far as I was concerned, it was the one professional object of my existence to render this display and all the expenditure which had created it as null and void, and useless and profitless as possible. (Loud applause.) Well, ladies and gentlemen, where could you find a more powerful ally for the accomplishment of this task than in the multiplication of commercial relations between neighboring nations? I do not mean to say that close commercial intercourse, however profitable to both parties, can put an end to war.

Wars will break out in spite of the dictates of self-interest, and sometimes the questions of peace and war have to be decided by other considerations than those which appeal to material advantages. Close acquaintance does not always breed harmony as some unfortunate married couples often find out; but I think it may be said without exaggeration that commercial intercourse on the whole makes for peace, that its influence dissipates traditional prejudice, that a knowledge of each others habits of thought and modes of life breeds in two nations mutual respect and consideration, and that these again give birth to esteem, to respect, to amity, and to friendship. Well, gentlemen, there is also the probability that on either side of the frontier there have come into existence powerful groups of communities to whom it is a matter of vital necessity and importance to promote the maintenance of peace.

Unfortunately, everyone is not so convinced as we are in England of the advantages to be derived from the free exchange of commodities and the products of manufactures. But although the surface currents may be running in a contrary way, the deeper and the truer and the more permanent tides of human thought and instinct are rolling in the right direction. This, I think, may be seen in many ways. The general progress of the world, the advance of civilization, the opening up of new markets,

the extension of science, the triumphs of mechanical invention, are regarded as things of universal advantage.

Again, we see it in the more frequent application of the European concert, in the international agreements into which we have lately entered for the extirpation of the slave-trade, and commercial security through the instrumentality of extradition treaties, and the readiness with which, on a recent occasion, the Bank of France came to the assistance of the Bank of England, in the GREATER READINESS WITH WHICH WE RESORT TO ARBITRATION, in the manifest appreciation of the horrors of war, under its new conditions, which are exhibited by all the responsible rulers in Europe; and, above all, by the revolt, which, I believe, is beginning to grow in the hearts of millions and millions of men against the extensive and oppressive armaments which are stifling the industry of the continent. (Applause.) Gentlemen, I am so oppressed with my own responsibility as an Ambassador in these respects that I have sometimes thought it might be advisable to invent a new method of declaring hostilities.

In former days declarations of war were conveyed with great pomp and ceremony by the Heralds of the King. In modern times these antique courtesies have been dispensed with, and the notification frequently arrives in the shape of a curt and ungrammatical telegram. (Laughter.) Now my idea has been that two lofty gibbets should be erected on the frontiers where the hostile armies are assembled and that with due pomp and decorum the respective Ambassadors of the Powers about to engage in war should be strung up, and if these instruments of execution were further embellished by the persons of the Foreign Ministers, the lesson to be learned and the example to be given would be all the more useful and striking. (Applause.)

FRAGMENT OF A DISCOURSE.

BY REV. ALEXANDER KENT, WASHINGTON, D.C.

Now the question I want you to put to yourselves seriously is this: Why should not nations be under the same obligations to refer their disputes to courts of justice, properly constituted tribunals, as are their subjects? Do you say they have no such tribunals? But they ought to have them. This is the very point of the obligation. A nation without such tribunals for the settlement of controversies arising between its subjects would have no right to consider itself civilized. Are not nations as much in duty bound to consider the welfare of society at large, and to organize for ends of justice in such society as the members or subjects of the several nations are in duty bound to organize for ends of justice among themselves? There can be no reasonable doubt of such obligation. That which calls for the organization of towns into counties, counties into states, and states into nations, calls equally for the organization of nations into some larger organization as into "the parliament of man the federation of the world."

Individual nations have no more right in the nature of things to settle their quarrels in their own way, and without regard to the bearing of their action on the welfare of other nations, than individual men or women have. Nations, in other words, have no more right to resort to war than individuals have to resort to the duel.